

164 B. ANTI A N

A N S W E R

TO PART of an ANONYMOUS

P A M P H L E T,

ENTITULED,

O B S E R V A T I O N S

Upon the

CONDUCT and BEHAVIOUR

Of a CERTAIN SECT,

Usually distinguished by the NAME of

M E T H O D I S T S.

By J. E.

*Pfal. x. 8. In the secret Places doth he murder the Innocent ;
his Eyes are privily set against the Poor.*

*Acts ii. 28. Repent and be baptized, every one of you, in the
Name of Jesus Christ, for the Remission of Sins ; and ye
shall receive the Gift of the Holy Ghost.*

L O N D O N :

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T H E
P R E F A C E.

WHAT I have herein written, I most humbly submit to the Consideration of every impartial judicious Reader, that they may judge of it by the Word and the Testimony, whether or no it is agreeable to Divine Truths; not that there is Wisdom of Words, or Language of the Learned, to draw the Attention of the curious Ear, but only the simple Breathing of a Soul, who desires to follow the Lord Jesus, and to give an Answer to every one that shall ask it, of the Reason of the Hope that is in it, with Meekness and Fear.

I doubt not but some may be offended; but wo to those by whom the Offence cometh! I am not much concerned, whether some may, or may not, dislike both the Subject and the Expressions; but even those, I trust, will not criticise on this poor Attempt, when they come to know that it is written by one just enter'd the School of Christ.

And as to those who are determined to know nothing but Christ Jesus, and him crucified, they will, I believe, cover all my Imperfections with a Mantle of Christian Love, and join in Prayer to the Lord, that these may accomplish the End for which they are sent : And tho' I have not so distinctly and emphatically answered the many Observations which lay before me ; yet I trust this may be of use to some, when blessed with a divine Energy of the efficacious Power and Spirit of the Lord ; into whose Hands I humbly commend them, who alone is able to convince us all of the Evil of our Ways, and Defections of our Natures ; and to quicken our dead Souls, and make us meet to partake with the Saints in Light, and sing the Song of Moses and the Lamb, throughout the endless Ages of Eternity : Which may be the happy Portion of every Soul into whose Hands this may come, is the fervent Desire of

J. E.

A N



A N
A N S W E R
T O T H E
Observations on the Conduct
O F T H E
M E T H O D I S T S, &c.



HEREAS I lately saw an Advertisement, entitled, *Observations upon the Conduct and Behaviour of a certain Seet, usually distinguished by the Name of Methodists*; when I became Possessor of the anonymous Pamphlet, (for so it proved to be, like a Child begotten without a Father, and brought forth without a Mother; so some would persuade us to believe when Infants are dropped into the World without a Name: But doth that make it appear that they have no Parents, because they are sent to our Doors without a Name? No, not at all. But here lies the Mystery: The Wickedness of the Parents

makes them ashamed to own the Productions of their Generation ; as is the Case here, with the Author or Authors of this anonymous and scandalous Pamphlet, to own so vile and graceless a Son, however it may stand with themselves) I was much surprised to see in what a Spirit of Bitterness and Irregularity it was written.

The Author, in his Title-Page, is so modest as to call the People (whom he is resolved to defame) *A certain Sect usually distinguished by the Name of Methodists*. But then, how long doth he keep within the Bounds he set out in? For he soon begins calling them *Methodists*, our *Methodists enthusiastical Madmen*, and *irregular, disorderly, itinerant Preachers*, and *Rabble, &c.* I could wish our first Inventaer had considered the Name he calls them, before he had left it ; which Name implies a particular way of living or doing any thing. Sure, if they are a People who do indeed deserve the Name our emulous Author gives them, why are they branded with all manner of disorderly Actions, both in Religion and Government, as a People unworthy of the Name you give them? It is plain to me, that they have not borrowed nor taken this Name to themselves ; for I myself am a Witness they affect no Name, but that of Christians ; no Sect, but that of being made Partakers of the same Grace ; nor no Party, but that of being adopted Heirs of God, and joint Heirs with Jesus Christ. This they think their Privilege, and I think and believe it is the Privilege of every one of God's People, while in this earthly Tabernacle,

nacle, to be qualified for, and made Partakers of the Act of worshipping God as their reconciled Father, through the Obedience, Suffering and Righteousness of Jesus Christ, his only Son, and their only Saviour. As to the Qualification of the Places of their Assembly, for my part, I must acknowledge I know not what the *Observer* means, by giving living Names to dead Things. The Church of God doth not consist in Grounds or Buildings: No; for in Scripture Language, the Church of God *is these*, a Company of Believers from all Parts, *Rev. vii. 9.* gathered together, and claiming the Promise of the Promiser, Jesus Christ, *that where two or three are gathered together in his Name, there will be he in the midst of them; he will be their God, and they shall be his People*; notwithstanding all the Opposition from the Enemies of their Souls and Bodies.

The Spirit which our Author is so disturbed about, I most humbly conceive, and verily believe to be that very same Spirit which his Forefathers was so zealous of guarding against, saying, *he casteth out Devils by Beelzebub the Prince of the Devils*. This Spirit the carnal Worldlings were always enraged against, and always will; for so saith St. Paul, *The Children of the Bondwoman were alway at Enmity with the Children of the Free*; which is the Church purchased with the precious Blood of the dear Redeemer.

But blessed, for ever blessed be the God and Father of our Lord Jesus Christ, that we live under so mild a Government, and having so gracious a Prince reigning over us, as our present
sent

sent Dread Sovereign King *George*, whom we pray God to preserve in all his just Rights and Titles to these his Kingdoms, and to be still a Nursing-Father over the Lord's People, whom God in his wise Providence hath made Overseer. I would hope never to doubt of his Majesty's most gracious Protection to every one of his good and loving Subjects, who live according to the good and wholesome Laws of their King and Country; as certainly those People do, whom our Author vulgarly calls *Methodists*; for they are close Adherers to what was lately delivered from the *Throne*; namely, Love and Unity amongst all Men of their own Country, without tying themselves to their Neighbours only in the same Parish where they live.

But says out *Observer*, they live in open Defiance of Laws and Government. How this is to be made appear, I know not; for if Truth takes place, it cannot; for it is plain, they are no Breakers of any Law, if it was only for this Reason, namely, because they have so many bitter and implacable Enemies, that would not let slip any Opportunity to bring them to Justice; for the Law is open. If they have broken the Law, why are they not tried by the Law? And if this is not Reason on their Side, it is hard to say what it is that will convince our *Observer*.

However, I will not take upon me to answer the Author's many remarkable Mistakes; for surely they know not what they have read, or *I understand not what they have written*, and
could

could have wished that they had more carefully informed themselves in that Act which they bring to prove for them, but indeed is quite against them ; for there is no such Act to prohibit separate assemblies for divine worship ; nor I believe never will, whilst our King, or one Branch of his Royal House is left to sit on the *British* Throne, notwithstanding all the Craft and Animosity of evil-designing Persons, to excite the Government against some of the King's most loyal Subjects in the Nation.

As to the Preachers whom you point out among the *Methodists*, I shall refer them to your Observations ; they being Men, and of Age to answer for themselves ; only this I would take notice of, that those of them whom the Lord has been pleased to honour me to converse with, the Power of God is with them ; and if God is with them, and for them, who can be against them, without being found fighting against God, who saith, *Touch not mine Anointed, do my People no harm.*

And as to their Followers, a Multitude of Rabble, are they not People endowed with immortal Souls, and capable of hearing for themselves the *soft small still Voice of the Lord*, when *the Spirit bloweth when and where it listeth*, John iii. 7, 8. altho' they are not wise (as to this World) prudent, rich nor great. It is true, there may be, and doubtless there are some, that follow the Lord at a distance ; nay, many that follow, who walk not agreeable to the Gospel, nor know nothing of the Work of Grace, and God's most holy Spirit, upon their Hearts : But is that a Rule for the Author to condemn all for some ? No, sure ; for there are some indiscreet poor Men that spend their all, as well as unwise rich Men that spend more than all ;

but must I be so uncharitable to include all for Fools, because some are unwise? No, God forbid; however it is good to come poor to the Foot of Sovereign Grace, whether high or low, rich or poor, learned or unlearned. The prodigal Son returned, and found Acceptance with his Father; when he had spent his all, then was he saved from Starving; so may the Rabble, for they are not too bad to be saved, tho' others may be too good to accept of a Saviour upon Gospel-Terms.

Again, you complain that the *Methodists* do affect to be thought Members of the National Church, and do accordingly join in Communion with it. Indeed, it would be very bad, if they should have any Pride in being thought of this Church, or of that Communion; but this I know, that *every one ought to be fully persuaded in his own Mind*; for the Lord saith, *all his People shall be taught of God*. And is there any more disorderly Behaviour or Irregularity in several sober Christian Men and Women going every Sabbath-day to other Parish-Churches (when it is too much Trouble for their own Ministers) to partake of the Holy Communion, in Remembrance of their dying Lord and Master; than it is for prophane Reprobates going to Ale-houses and Taverns, or staying at home in their own Houses, in Gaming, Chambering and Wantonness; these are committing all manner of Abominations, both to the Destruction of Soul and Body; tho' these are not taken notice of; these are not exclaimed against; these are not righteous overmuch; tho' these are Breakers of all the Laws and Commandments of God and Man: Whilst the *Methodists* are most cruelly complained of, that they go contrary to the Directions laid down in the Rubrick
before

before the Communion-Service. Who the Author complains of here, it is not hard to say; for it would be in vain for him or me to go to *Rome*, to see and speak to the Pope, if we know before he would not be seen nor spoke to. The Application speaks for itself.

But now (saith our Author) these wholesome Rules are not only broken through, but notoriously despised, by the new Sect of *Methodists*. Here, indeed, he forgot to take notice who they are that have dropt the Rule, and neglected the Order in rejecting the Rubrick, the Canons, the Homilies, the 39 Articles, &c. before he had gone on to say, they leave their own Parish-Churches, where they are known, and go in great Numbers to other Churches, where they are not known, and between whom and the Minister there is no manner of Relation. Here is, first, a good Confession, of Numbers of *Methodists* going to receive the blessed Communion. Indeed, this is a better Character than I hear of their own Parishioners. But then how doth he make it appear, that they go to other Parish-Churches, where they are not known? If they are not known, how is it they are known to be *Methodists*? Doth their Speech and Language betray them, that they are Followers of Christ, and that they have been with Jesus? If so, why doth he affirm, that there is no Relation between them and the Ministers? For every Minister of God is a Relation to every Child of God: *Ye are Members one of another*. Surely, our Clergy will not make this as a Complaint of communicating too much, and too often, to their dear Fellow-Christians, if they are indeed Ministers and Servants of Christ. But however that may be, the *Methodists* know full well, the 26th Article of the

Church is a Reason good for them, not to renounce the Communion of that Church for the Unworthiness of her Ministers.

Our Author joining his *Methodists* and *Moravians* together, declares, that it is not easy to come at a certain Knowledge of their Tenets : But, faith he, in their Teachings they are said to rest the whole of Religion upon the single Point of *Believing*. This, indeed, to the Author, may be a Rest, a Religion, and Believing, which he may know nothing of ; but is that a Rule none knoweth what it is to believe ? For, faith the Lord of Life, *He that believeth on me hath everlasting Life*. From which Words it is plain, that some do believe, and it is as plain, that those who do simply believe, and lay hold on the Lord Jesus Christ by Faith, hath already tasted of the Powers of the World to come, and can say that they have seen the Lord's Salvation, tho' it is thro' a Glass darkly.

As to the Author's accusing them of disclaiming the Moral Law, as no Part of the Christian Dispensation. If that be true, they ought indeed to be guarded against, and a Remedy sought for, before it be too late, and attended to in time ; but as this cannot be proved on the *Methodists*, who do justly, love Mercy, and obey all the Ordinances of Man for the Lord's sake, so far as they agree with the Word of God ; and when they have kept all the moral Laws of Man, and the divine Commandments of God, they disclaim them all as to Merit, and look upon themselves as unprofitable Servants. But, faith the Author, they are said to decry all human Qualifications, *Observ. page 7*. Here he goes on by Hear-say only : Would it not have been much more to his Credit, and a better Foundation,

Foundation to have been an Ear and an Eye-witness, that they did decry all human Qualifications for the Ministry, and all human Helps and Preparations towards the Conversion and Conviction of a Sinner. I should be glad to ask, if he knew which is wrought first, or, in short, if he knew any thing of either, or what the Teachings or Workings of the Spirit may be, which to the Wise seem Foolishness.

Our Author, indeed, is so inconsistent in his Proceeding, that it is hard to make out what his Intentions are ; for immediately on his mentioning the Spirit, *Page 7.* he, like a Child frightened at the Thoughts of it, tells us, that it is not his present Concern to trouble himself about the Spirit nor the Principles of Religion, but with what is more certain to him, namely, a Repetition of their Proceedings, and then directly adds again, of their carrying on this Work with so much Zeal, from a strong Notion they have got, that our Saviour is now about gathering in his Sheep, out of all Nations, Professions, Parties and Churches, into little Flocks, which he governs with his Word and Spirit. It may be a strange Notion to the Author, and found in his Ears like Madness and enthusiastical Folly ; but may my Mind be more and more infected, not with Notions, but a well-grounded Hope and clear Revelation, for my Assurance, that our Saviour is now about gathering in, not only his Sheep in general, but me in particular, into his Flock, and be my *Prophet, Priest, and King.*

But for any Man to convince another of his Commission from God, and being authorized from the Court of Heaven ; that is not in his power : for it is the Work of the Holy Spirit to open the

Understanding, and seal the Words on the Hearts of every one that hears the Gospel-sound, *Behold I come quickly, (saith the Lord, and my Reward is with me.* Then doth the Soul believe, without going about (like the *Jews*) to require a Sign; or, like the wise *Gentiles*, seek to have it proved by Men of Wisdom and human Qualifications; then do they simply believe the Word of the Lord, and are willing God should *send by whom he will send.* Indeed all human Helps and Qualifications, Morality and Dispensations, are good in their Place; but when set up in Competition with *the Spirit that raised up Jesus from the dead*, we may as well bow down to Stocks and Stones, and call them our Gods; and as well believe the one would have any Part in saving us, as the other. If this is subscribing to the Declaration against Popery, pray tell me what is Popery? Is it only to deny the Pope the Supremacy of being the Head of the Church, and a few of his superstitious nonsensical Follies? If that is all, then I know not what it is to be a Protestant, and only have the Name without the Knowledge, and should be glad to be better informed by our Bishops and Clergy, who know the Truth as it is in *Jesus.* Was it for this Protesting, Bonfires were made in *Smithfield*, and holy Martyrs burning in Flames all over *England*? Was it for this they sealed the blessed Doctrines of the Gospel with their own Blood? Was it for this they suffered the Loss of all things, like the blessed Saints of old, *of whom the World was not worthy*, Heb. 11. Those Rabble in the *Old Testament*, and the *Common People who heard the Lord gladly in the New*, were no better than the despised Rabble of *Methodists* in these our Days, who see *how beautiful the Feet of them are*
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that bring the glad Tidings of free Salvation to poor lost Sinners.

I am indeed glad to hear our Author say, *Page 8.* that the Religious Societies in *London* and *Westminster* are countenanced and encouraged by the Bishops and Clergy ; but he forgot to tell us how they are encouraged ; whether it is to rest where they are, namely, in a carnal *dead lukewarm State*, or, in his own Words, to be content in a private inoffensive modest way ; or whether they are encouraged to come out of their spiritual *Sodom*, and *fly for their Lives to the City of Refuge, before the Avenger of Blood overtakes them.* Do the Bishops and Clergy take them by the hand, and lead them forward, saying, *Hast ye out, fly to the Mountains, look not back in all the Plains, lest you be consumed in the Iniquity of the City.* I would hope indeed, the latter is the Encouragement they meet with ; yet I am apt to doubt, it is not ; because there is no more Fire of Religion amongst them, no more Light shining before Men, no better Fruits from those well-watered Trees, nor no sweeter Streams from those pleasant Fountains. Is this the Case, our Author thanks God for the Continuance of those Societies, and the Members of them ? What ! to be still easy and content with Husks, the Form and Outside of Religion, without ever *hungering for the Bread of eternal Life* ? What ! still content with serious Conversation, and reading good Books, &c. without *looking through all to Jesus the one thing needful*, who is the only Author of eternal Life ? In short, our Author has given us a very miserable and most shocking Account of those unhappy Societies, and the Members of them, that are not misled into the Knowledge of their lost Estate,

Estate, and of the Need they stand in, of being stirred up to seek after God, and to be shook of that sandy Foundation, of being content to rest upon serious Conversation and reading good Books, &c. Without a better Righteousness than this, no Flesh living can be able to stand before the Lord.

Therefore, till the Author, or these Societies and the Members of them, can give better Accounts than these, and better Proofs from the Gospel, and from a better attested Revelation made to themselves, that the Lord is amongst them, and that the Bishops and Clergy teach them the Way of the Lord more perfectly; neither they nor he have any Commission or Authority, either to blaspheme the Power of God, and the Work of his most holy Spirit; or to question the Leaders of the *Methodists* not being the Instruments God hath chosen to make use of, for his own Work and Glory; and if I may speak my own Mind, I believe no Man nor Woman that has indeed tasted that the Lord is gracious, and felt his everlasting divine Love shed abroad in their Hearts, by the Power of the Holy Ghost, will ever be able to sit down contented with their Jesus (as one of the Leaders of our National Church expresses it) in a private way, without going (less or more) like the *Woman of Samaria*, calling to others for to come and see the Christ; or, like *Philip* calling *Nathanael* to come and see for himself. It is true, every one is not called to be a Leader of the Lambs of Christ; but every one is called to be a Follower of the Lamb of God, and every true Follower is a Member of Christ, the Head, or Branch of the true Vine; for so he tells us, *I am the Vine, and you are the Branches*; and every Member has its proper Office; for as it was
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in the Building of the first Temple, (which was a Shadow and Type of Things to come) the several Artists had their proper Work in the Wilderness, in preparing the Materials for the Building, before they were brought home to be joined together; so it is in the spiritual *Building of the Temple*, Eph. iv. 11, 12, 13. *not made with Hands, eternal in the Heavens*, 2 Cor. v. 1.

I most humbly hope our Right Reverend Bishops and Clergy will take the Author's Observations into their serious Considerations, and never let such a vile Libel as that pass into the Hands of his Majesty's good and loving Subjects, without shewing their Displeasure to so notorious and disaffected a Pamphlet; and especially at this critical Juncture of Time, when our King and his Kingdoms are threatned by Popish Powers, and an Invasion with a Popish Pretender; I say, that it is to be hoped every Curate (that hath the Cure of Souls at heart) will be excited on this Occasion, according to their own Form of Ordination, which is as follows: *To maintain and set forward as much as in them lieth, Quietness, Peace and Love amongst all Christian People, and especially amongst them that are or shall be committed to their Charge; and to be wholesome Examples and Patterns to the Flock of Christ, whom God in his Providence hath called to be Shepherds, knowing that they themselves will be called to a strict Account, whether they have fulfilled the weighty Office and Charge whereunto they were called; that is to say, to be Messengers, Watchmen and Stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's Family; to seek for Christ's Sheep that are dispersed abroad; and for his Children, who are amidst a naughty World, that they may be saved thro' Christ, for ever. And all this to be done with this*

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Remembrance, that they are Christ's Sheep, bought with his Death, and purchased with his Blood. And for the Accomplishment of this, saith the Bishop, Therefore ye ought to pray earnestly for his Holy Spirit, without which ye cannot compass the doing of so weighty a Work. I am sure that I pray earnestly, not only for the Shepherds, but for all their Flocks, that they may become one Fold under one Shepherd Jesus Christ the Lord, and be guided all with one Spirit to the Glory of God the Father, that Religion may revive again in this drooping Nation, which was once the Princess of the Provinces.

The Author, after he had left off, begun and left off again concerning the Principles of the *Methodists*, he begins again, *Page 9.* (after he has rehearsed the many Irregularities, which he says are justly charged upon these Itinerant Preachers, who are Violators of the Laws, both of Church and State) to *enquire whether the Doctrines they teach, and the Lengths they run beyond what is practised amongst other Societies, or in any other Christian Church, be of Service or Disservice to Religion.*" As I observed before, the Preachers can answer for themselves, and their Doctrines declare for them what they are; for they do nothing in a Corner.

Therefore the Item given to enquire into the Doctrines, whether they are agreeable to the Form of sound Words, and the Gospel of the Son of God, is good; and I hope it will not be found that the *Methodists* go beyond what is practised in other Societies, if they are religious ones; for it would be a miserable Case, if those Societies, who are countenanced and encouraged by the Bishops and Clergy, *should seem to come short of that Rest which remains for the People of God, Heb. iv.* which God forbid they should, *lest they fall also after the same Example of the Israelites*

thro' Unbelief. But if the *Methodists* do exceed them, as the Author seems to conclude they do, what Honour will they bring to God and the Christian Religion in general, that a Company of (not wise or learned, but) poor uninstructed People, called Rabble and Scum of the Earth, shall have the Happiness to hear the Lord say, *Come ye Blessed of my Father, you who have continued with me in my Temptations, and followed me in the Regeneration thro' much Tribulation, and have not been ashamed of me, nor my Word; Come, enter you into the Joy of your Lord.*

Surely the Author has got a strange Notion of Religion, that Men going about doing good, in preaching the glad Tidings of Salvation, and Sinners believing the Report, should be thought so dangerous a thing to Laws and Government, and so disserviceable to Religion itself, that they must be wickedly exclaimed against, as designing, irregular, disorderly People, Breakers of those Laws, which they desire and wish to be put in Execution, even to the Punishment of Wickedness and Vice, and the Maintenance of true Religion and Virtue.

The Doctrines of Free-Grace and Justification by Faith alone, are so maliciously spoken against, despised, and trampled under foot, as a thing of no value to Man's Salvation, without throwing in their own imperfect Performances, and ragged Self-righteousness, which at best, is but Dross and Dung, and will stand Mankind in no stead in the great Day of Accounts, only add Fuel to the Flames of God's Wrath; for if we believe and hold the 18th Article of our Church, which is founded upon the Scriptures, and which holdeth that Person accused, who presumes to say he shall be saved by any thing, or any other way, but by the Name of Jesus Christ, who is held out to us in the Gospel, not upon the

Terms

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Terms of our Obedience, but *by believing in him who justifieth the Ungodly, his Faith is counted to him for Righteousness, even he that worketh not, but believeth*, Rom. iv. And this *Faith is the Substance of things hoped for, the Evidence of things not seen*; and he that hath this Hope in him, (which is Christ the Hope of Glory) purifieth himself even as he is pure. Therefore Justification by Faith alone, as it is warranted by the Word of God, is a most sweet and wholefom Doctrine to that Soul that feeleth the Need of it, and when tasted, will never be backward in filling up its Time in all the good Offices of Life, not with Expectations of Reward for the Merit of it, but out of pure Love to its Friend the dear Redeemer.

Think you that such will sin, that Grace may abound? No, sure; God forbid! for he that believeth indeed God loves him, that Christ died for him, and *that by Grace he is saved through Faith*, will never knowingly run into Licentiousness and ungodly Living; for their whole Desire is to grow more and more holy, and to walk in this evil World blameless, in following their Lord and Master, not only to the Garden of *Gethsemane*, but even to Mount *Calvary*, bearing his Cross; and to this end they delight in each others Company, to talk of the Things of God, and build one another up in their most holy Faith, not contented to sit down in a private way, by working first out their own Salvation, by their own honest Endeavours, in serious Conversation and reading good Books, &c. and then *putting a Piece of new Cloath on that wretched old Garment*, namely, the ordinary Assistance of God's Grace, and Reliance upon the Merits of Christ for Pardon and Salvation. No, no; the Ax is laid to the Root of the Tree. They first lay the Foundation, before they build the

Superstructure; and whoever builds on any other Foundation than that which is already laid, Jesus Christ the Chief Corner-stone, that Building shall be thrown down; for Christ alone will be exalted, and that Person which is justified by Faith in the Sight of God, as *Abraham* was, and all the Seed of *Abraham* are, will be justified by Faith in the Sight of Man, by its Works; for the Tree is known by the Fruit; and tho' we are not saved for our Works of Righteousness, yet Obedience is absolutely necessary, as well moral as divine.

Therefore Justification by Faith alone, can never lead People into a Disregard of Religion itself, or the moral Duties of Laws and Government; which latter the Author is for establishing, without any regard for the former; and I am sure, without the former is established, the latter can never stand the Pains the Preachers take in every place they come to, not only of preaching the Gospel, but by their earnest Endeavours of exhorting the People to obey their Superiors and parochial Pastors, and to keep close to their respective Places of divine Worship: So that it plainly appears they have no Thoughts of setting the People against those, whom the Lord in his Providence hath placed over them, to instruct them; and the Preachers give the People an Example, by their attending God's House, and the Lord's Supper; which if the one had a mean Regard for, and the other taught so to have, they would not be so complained of as they are, in going too often to the Lord's Table, to partake of the holy Symbols of the Body and Blood of their crucified Lord and Master, *who loved them, and gave himself for them.* Are the Authors of these Complaints adorned with a meek and quiet Spirit? Or have we not reason to say, as one said in another Case, Either this is not

Gospel, or those are not Gospel-Professors : Which latter is like the *Israelites*, who stripped them of their Ornaments, to make them a molten Calf ; for saith the Scripture, *they were made naked to their Shame*, Exod. xxxii. 25.

Saith the Lord, *Seek ye first the Kingdom of God and his Righteousness*. This is the Resolution the poor despised *Methodists* have taken, *believing God will not withhold any good thing from them that love him*, and obey his righteous Laws ; which require People to attend the Preaching of the Gospel ; and where the Gospel is preached, the Lord owns it ; for it is commonly attended with a divine Energy : And if God is pleased to cloath the Word with Power, making it like a sharp two-edged Sword, piercing the inmost Corners of the Heart, like dividing the Joints and the Marrow, the Soul and the Spirit, who can tell or judge what Reason such a Soul may have for being thrown into, p. 10. sudden Agonies of Roarings, Screaming, Tremblings, Droppings down, Ravings, or Madnels ; it is no more than the Old Testament Saints often did. *Moses exceedingly feared and trembled ; Isaiah dropt down and roared out, Wo is me, for I am a Man of unclean Lips ; therefore I am undone*, Isa. lxi. And certainly, if the Candle of God's Holy Spirit had shewn our Author the Vileness and Abominations of his own corrupt wicked Heart and Nature, and left him there one Hour without Hopes of Mercy, it would have been Hell enough to have thrown him into those violent Emotions of Cryings and Screaming out, *Lord save me, or I perish*.

Indeed it is easy talking and jesting about the Work and Co-operations of the Spirit, when we never felt it moving upon the Face of the Deep of our own wicked Hearts ; but when it breaks in with a Sinner, *Where art thou ?* and Conscience accusing, *Thou art the Man*, it may then make the stoutest Bravado to tremble, fearing God should call him to Judgment, before he hath got on the Wedding-garment, the Righteousness of God by Faith, in the Blood of the Lamb ; it is no wonder those that follow the Lord, are every where spoken against by those, who go reasoning away amongst themselves, *Acts* xxviii. 22, 24, 29. Thinking that a gradual Improvement in Grace, by their own good Endeavours, to be a sufficient and a better Foundation of

Comfort and Assurance of a Gospel New-Birth, p. 10. than that Doctrine which is founded upon *Moses* and the Prophets, Christ, and his Apostles; which all declare, *that he the Lord is our Righteousness and Strength, and without him we can do nothing but Sin; he will work, and none shall lett, he will send by whom he will, and who dare say what doth thou, or why dost thou thus?*

Well then, if God will call whom he will, and send them to *preach the Gospel to every Creature*, shall they not go? Yes, they do go with their Lives in their Hands, but *not with Excellency of Speech, nor inticing Words of Man's Wisdom, but in the Demonstration of the Spirit, and with Power, 1 Cor. ii. 1.—4.* And for this end, the Lord hath chosen the foolish things of this World to confound the Wisdom of the Wise, and the weak things to confound the strong and mighty, and the base things of the World, and things which are despised, and things which are not, God hath chosen to bring to nought the things that are, 1 Cor. i. 27, 28. *that no Flesh should glory in his Presence; but he that glorieth, let him glory in that he knoweth me, saith the Lord.*

But, says our Author, p. 11. they have a few favourite Tenets, of which they are very zealous, as if the whole of Christianity depended upon them. It is something strange he should so soon forget what he had just before said, p. 7. that they rested the whole of Religion upon the single Point of *Believing*. Now, if they rest upon a single one, how is it that they must depend upon more? And if they rest upon more, they do not depend upon only a single one: But as he doth acknowledge, that he goeth by Hear-say only, we must excuse him, and set him down for one that knows nothing of the matter; yet we could wish that when he speaks of the Things of God, he would speak the Truth agreeable to the Word of God, and not to heap up *Railing, Accusations, &c. Zech. iii. 2.* against the Innocent, and accuse them falsely, only because they *worship God in Spirit and in Truth.*

And if the Use of a few tender melting Terms and Phrases, with a Shew of more immediate Communications with God, his Presence, Revelations, and Directions from him, p. 17. be such Ridiculousness to a serious Man, what must such impertinent Derisions and Mockery of

the sacred Workings of the Blessed Three in One be to an honest sincere believing Soul, or to any one not infected with the Disease of Epilepsy, that shall read the Author's *Observations* with Impartiality, wherein he has charged the *Methodists* with Enthusiasm, Madness, Licentiousness, Pride, Vain-glory, evil-designing Persons, Neglecters of all Rules, Breakers of all Laws, notorious Despisers of Government, irregular disorderly Livers, &c. What more he could have said, or worse, it is hard to say.

But so it was at the *Day of Pentecost*, when the *Apostles* were all filled with the *Holy Ghost*, they were mocked, called Drunkards and Madmen by the Multitude, who had forgot the Promise, *Is. xlv. 3. Joel ii. 28.* which God had given, that should come to pass in the last Days; nor believed it when it did come; for they could not conceive that the Spirit of the Lord would blow when and where it listeth, *John iii. 8.* In short, the Lord's People were always thus treated by the Men of this World; *Noah* was mock'd; *Abraham* and *Lot* were laugh'd at; *Joseph* was hated of his Brethren; *Moses* was derided in *Egypt*, spoke evil of in the Wilderness; *Elijah* was called the Troubler of *Israel*; the Son of the Prophet who anointed *Jehu* King, was called the *Mad-fellow*; *David* was despised by his own Wife *Michal*; *Christ* himself was called a *Devil*, a *Companion* and *Friend* (in derision) to *Publicans* and *Sinners*; his true Disciples, from then till now, all meet with the same Usage: for *Cain* will slay *Abel* to the End of the World. What must the Followers of the Lord expect in this Age, which is now so full of *Deists*, *Atheists*, *Arminians*, *Arians*, *Socinians*, *Pelagians*, *Herodians*, &c. all which are the Enemies of the Lord Jesus Christ, his Cross, and Gospel; sure we must expect the same sort of Usage our Master met withal, which is through much Tribulation, to enter his Kingdom.

But as I have now heard the Author's *Observations* are answered by that judicious, pious, young, reverend Divine Mr. *Whitefield*, I shall, for the present, cease to detect the many gross Misrepresentations of that injurious Pamphlet, believing that all Christ's Divines will make it a common Cause, and join hand in hand to support the sinking Ark, and follow the shining and bright Example of that very valuable Clergyman, namely, in preaching the Purity of the everlasting Gospel of their Lord and Master, as faithful Under-Shepherds of Christ their Head, to be instant in season and out of season, to rebuke, admonish, exhort, reprove with all Long suffering and Meekness, to spend and be spent for their dear Master, and in bringing Souls to a Saving-knowledge of Jesus their Redeeming Lord, Mediator, and only Saviour; and having accomplished their Warfare, in fighting the good Fight of Faith, may they, and you, the Author of the *Observations*, receive a Crown of Glory which fadeth not away, is indeed the sincere Wish and most hearty Prayer of your Servant.

